The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תק"ו סעיף ג'

Overview

Siman 506 Seif 3:

One who kneads dough on Yom Tov may separate *challah* from it and bringing it to a Kohen (is permitted even if it was separated before Yom Tov). **However, one may not separate *challah* on Yom Tov from dough that was kneaded before Yom Tov.** Rather, he may eat it and leave some leftovers so that the next day he can separate *challah* from what remains. It is permitted to bake bread with the intent to eat some and leave some as *challah*. If one wishes he may knead additional dough on Yom Tov and combine them together and then separate from the new dough on behalf of the dough that was kneaded before Yom Tov.

- The injunction against separating *terumah* does not apply to dough that was kneaded on Yom Tov. Since it is permitted to knead dough on Yom Tov, being that warm bread tastes better, it is also permitted to separate *challah* so that it shouldn't remain *tevel*. (M.B. 17)
- It is even permitted to bring the *challah* to a Kohen on Shabbos assuming it was baked before Shabbos. (M.B. 18)
- Shulchan Aruch refers to where all of the kneading was completed before Yom Tov so that it was subject to the *challah* obligation at that time. (M.B. 19)
- It is prohibited to separate *terumah* and *ma'aser* on Shabbos or Yom Tov when it could have been separated beforehand. If one intentionally separated *challah* it is prohibited for anyone until after Shabbos but if it was done unintentionally, it is permitted immediately. (M.B. 20)
- This option works outside of Eretz Yisroel but for those living in Eretz Yisroel the only option is to knead additional dough as Rema mentions at the end of the *seif*. (M.B. 21)
- One must leave more than he intends to separate so that one can separate *challah* from that leftover piece since it is necessary for there to be something visible that remains after separating the *challah*. (M.B. 22)
- If one baked bread on *erev* Shabbos when *erev* Pesach falls on Shabbos and forgot to separate *challah* so that he does not have the option to keep some until the next day, some authorities write that he may rely on the authorities who maintain that it is permitted to separate *challah* on Shabbos when living outside of Eretz Yisroel and it should be separated and given to a *Kohen* below the age of nine or to one who immersed. (M.B. 23)
- It is permitted even though one is also working with the *challah* which will not be consumed by a Kohen on Yom Tov. The reason is that it is impossible to work with the dough without that portion since it is prohibited to separate it from the dough. Some are stringent and do not permit baking the dough when it could have been separated before Yom Tov and one should accommodate that position and should not bake all of the dough on Yom Tov. One should set aside a portion of the dough which will not be baked until after Yom Tov and *challah* should be separated from that dough on behalf of the dough that was baked on Yom Tov. (M.B. 24)
- The second dough must contain the minimum quantity that is obligated in *challah* but if it does not have a sufficient quantity unless it is combined with the first dough, it is prohibited. Some are lenient in this case and in a pressing circumstance one could be lenient. (M.B. 26)
- Two pieces of dough that each contain the minimum quantity to be subject to the *challah* obligation do not have to be in the same utensil or touch one another. It is sufficient to place them both down together before separating *challah* from one piece on behalf of the other. (M.B. 27)

Halacha Highlight

Separating *challah* and *terumah* on Yom Tov

Shulchan Aruch Siman 506 Seif 3

יכול להפריש ממנה חלה

It is permitted to separate *challah* from it

Shulchan Aruch rules that one who kneads dough on Yom Tov may separate *challah* to give to a kohen from that dough. However, if the dough was kneaded before Yom Tovת it is prohibited to separate *challah* from that dough on Yom Tov. The rationale why it is permitted to separate *challah* from dough that was kneaded on Yom Tov is that since it is permitted to knead the dough in the first place, being that hot bread tastes better, it is also permitted to repair the dough to make it fit for consumption by removing its *tevel* status. This allowance, however, is limited to where the dough was made on Yom Tov so that there was no option to repair it before Yom Tov but if the dough was fully kneaded before Yom Tov this allowance does not apply since one may not separate *termuos* or *challah* on Shabbos or Yom Tov when the food was *tevel* before Shabbos or Yom Tov.

As mentioned, the reason separating *challah* is an issue is that it is prohibited to separate *terumah* on Yom Tov since it gives the appearance as though one is repairing the produce. The Steipler (קהלת יעקב ביצה סי' ח') questions why separating *terumah* should be prohibited being that it appears as though one is repairing the food when it is permitted to cook raw food even though in that case one is certainly repairing the food to render it edible. He answers that since one could have repaired the *tevel* before Yom Tov, it is comparable to the case of preparatory food activities that could be performed before Yom Tov which may not be performed on Yom Tov (ע' סי' תצ"ה סע' א'). He further explains that the reason that slaughtering is permitted on Yom Tov, even though the animal could have been slaughtered before Yom Tov, is that slaughtering is considered a *melacha* which could not have been done before Yom Tov since the meat could spoil between the time of slaughtering before Yom Tov and when one is prepared to eat it on Yom Tov.